1: Conzemius M-4, 5 (1921) 1932
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PRUDERY.—The sentiment of prudery is natural with these people. Few of them will submit to medical examination and on that account there are few Indians working at the gold mines of Pispis, where every applicant for work is obliged to pass such an examination.

DRESSMAKING.—All the various garments were made formerly from tree bark or cotton. Raveneau de Lussan (439) states, however, that the Miskito made also clothing and blankets from a grayish stuff which they obtained from the bastard palm (cabbage palm?). The clothes (M.: *kwala;* S.: *asna*) from imported cotton goods are generally made by the men. Hand sewing machines may be met with in many huts. Needles (M.: *silak;* T., P.: *silip;* U.: *akusa*, from the Spanish "aguja") are bought in the local shops. The washing of the clothes is, however, the work of the women, who beat them at the river banks with wooden clubs (*tamtam*); the leaves and the fruits of a small tree (*Sapindus saponaria* L.; M. & S.: *sniwawa*) are used as soap.

BODILY ORNAMENTATION AND DECORATION

BODY PAINTING.—Black and red paint is still applied as an ornament, but more frequently the object is to protect the skin from the sting of certain insects, from the rays of the tropical sun, and even the cold. Perhaps originally this was also done in order to scare the enemy at a battle, for the body was painted in a very hideous manner when an armed expedition was being organized. The paint replaces to some extent the Indian's clothing. The black color is made use of by the men and the red by the women, just as was already the custom among the Miskito during the latter half of the seventeenth century (Exquemelin, Engl. ed.: 252).

The reddish pigment, which may vary from yellow to brown, is obtained from the seeds of a shrub or small tree, called annatto (arnotto) and faroah in the British colonies of tropical America, and "achote" or "achiote" by the Spaniards; the Dutch in Surinam call it "orlean," while the French have given it the name "rocou," from *ruku* or *uruku*, used by certain Indian tribes of Brazil and the Guianas. Its botanical name is *Bixa orellana* L.; the word *Bixa* is derived from the ancient language of Haiti.

The seeds are gathered as soon as the capsules split open, and put in boiling water to remove the testa, or waxy substance, surrounding them. This red waxy coloring matter is then passed through a sieve and made to coagulate with the aid of the leaves of the *tiswat* tree or the seeds from the "ojo de buey" (*Mucuna* sp.; M.: *kwakwa;* S.: *wabala*). It is kept in small calabashes or bottles, which may be seen depending from the rafters of the Indian hut. Before use the pigment is tempered with native vegetable oils. It is applied by

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the women with the aid of small wooden sticks (M.: *aulala-dusa;* S.: *awal-panan*) across nose, cheeks, chin, and forehead, in lines, dots, and dashes; sometimes geometrical designs are made. This manner of applying the pigment is by no means hideous; the legs are occasionally painted to match the color of the dress.

The black paint is used by the men. The Sumu obtain it chiefly from the melted gum of certain trees, as rubber (*Castilla* sp.), cortés, or *auka* (*Tecoma* sp.), or "tunu," whereas the Miskito use pinewood soot (M.: *alami;* S.: *dam*). Over the latter the Miskito apply a "varnish" of turpentine (M.: *auas-maka;* S.: *auas-ya*), which habit was practiced already toward the end of the seventeenth century (M. W.: 308). The men generally smear the whole of the exposed body parts and never make use of the pretty designs obtained by the women with annatto dye.[29]

Sometimes clays are also used as pigments. In former days it was the work of the woman to paint and anoint her husband every morning previous to his departure for the chase. Now everyone does his own painting and decorating; small looking-glasses for that purpose are in every household. The latter are known by their English name among the Miskito, whereas the Sumu call them *waya-tal* "to see the likeness."

TATTOO.—The embellishment of the countenance with tattoo (M.: *rami;* S.: *tiñ-pana, rami*) is still common among both tribes. The incisions into the flesh were formerly made with the thorns of certain bromeliaceous plants, flint splinters, agouti claws, or fish teeth; pinewood soot was then rubbed into the wound. Nowadays the flesh is punctured with steel needles and gunpowder is applied in the incisions. The stains are as enduring as a human life. Face, arms, and breast are the body parts which are most frequently tattooed. The designs generally represent geometrical figures and resemble those engraved on calabashes and on river bowlders. At the time of Columbus (1502) a certain tribe living on the coast of Honduras, to the west of Cabo Gracias a Dios, had on arms and bodies "figures wrought with fire," representing jaguars, pumas, and castles. Pim and Seemann also state that tattooing by cautery was practiced by the Sumu of Rio Escondido.

NECKLACES.—Necklaces (M.: *nana-wilkaya;* T., P.: *ditmak-sitnin;* U.: *dakat-sitnaka*) of shell beads, quarts, greenstone, fish, and turtle bones, small vertebrae, snails, animal teeth, and seeds from certain plants were formerly in use. It is unknown, however, how these articles were formerly pierced without the aid of European imple-

[29] According to Bell (b: 155) the male Sumu from the upper Rio Prinsapolca painted their faces black and red in stripes and diamonds.

3: Pijoan D-5 (ca. 1945) 1946
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from the waist to the knees. Bark cloth is still used and is an excellent clothing material; tumu bark being the most commonly used. However, today both men and women obtain cheap cotton material from traders and with it fashion their clothes. No undergarments are worn. In former times gala costumes were worn at festivals; today the chiefs or head men will wear old coats obtained from foreign residents. Many Indian men buy hats, especially straw ones *(sombrero, sumruru, sumuru, trahat, tarahat)*. Women occasionally wear these hats, which constitute to them an ornament. Some Indians in villages wear footgear but this is rare. Most of them go barefoot. The washing of clothes is the women's work and it is done by beating the garments at river banks with wooden clubs *(tamtam)* and the use of soap made from the leaves and fruits of a small bushy tree *(Sapindus saponaria* L.).

In a previous report by Conzemius[1] it was stated that the black and red paint was applied to the skin as an ornament. This was in 1931; today this process is rarely executed although some still apply a reddish pigment (varying from yellow to brown) in order to protect against insects or the chapping effects of weather. The pigment is derived from the seeds of a shrub called annato (Spanish: *achote, achiote,* or *bija)* or rocour *(Bixa orellana L.)* The seeds are removed from the capsule and placed in boiling water. The red waxy material which separates is collected and coagulates when mixed with the leaves of the *tiswat* tree. It is usually mixed with one of the native vegetable oils prior to use. Black paint derived from tree gums are used by the Sumu as well as colored clays. In fact, colored clays have gained considerable favor during these later years.

Tattoo is rarely seen among the Río Coco inhabitants, even though it was commonly used. It is achieved by the simple method of puncturing the skin with steel needles and the application of gun powder into the incisions. Today necklaces and other decorations are rarely seen. Bead and shell necklaces were observed only on a few persons in the upper Coco River. In general one sees a few trinkets used which were obtained from traders.

The men cut their hair short and some of the tribal elders leave a lock of it just back of the crown of the head. The women have long hair except in front where it is common custom to cut just above the eyebrows. This prevents the hair from entering the eyes. Both sexes devote much care to the hair and oil it frequently. The oil *(batana)* is obtained from the seeds of the oil palm *(Elaeis melaneccoca)* and is mixed with rather potent perfumes obtained from traders. From these traders they also obtain inexpensive combs and brushes.

Although body deformation was carried out by Sumu especially